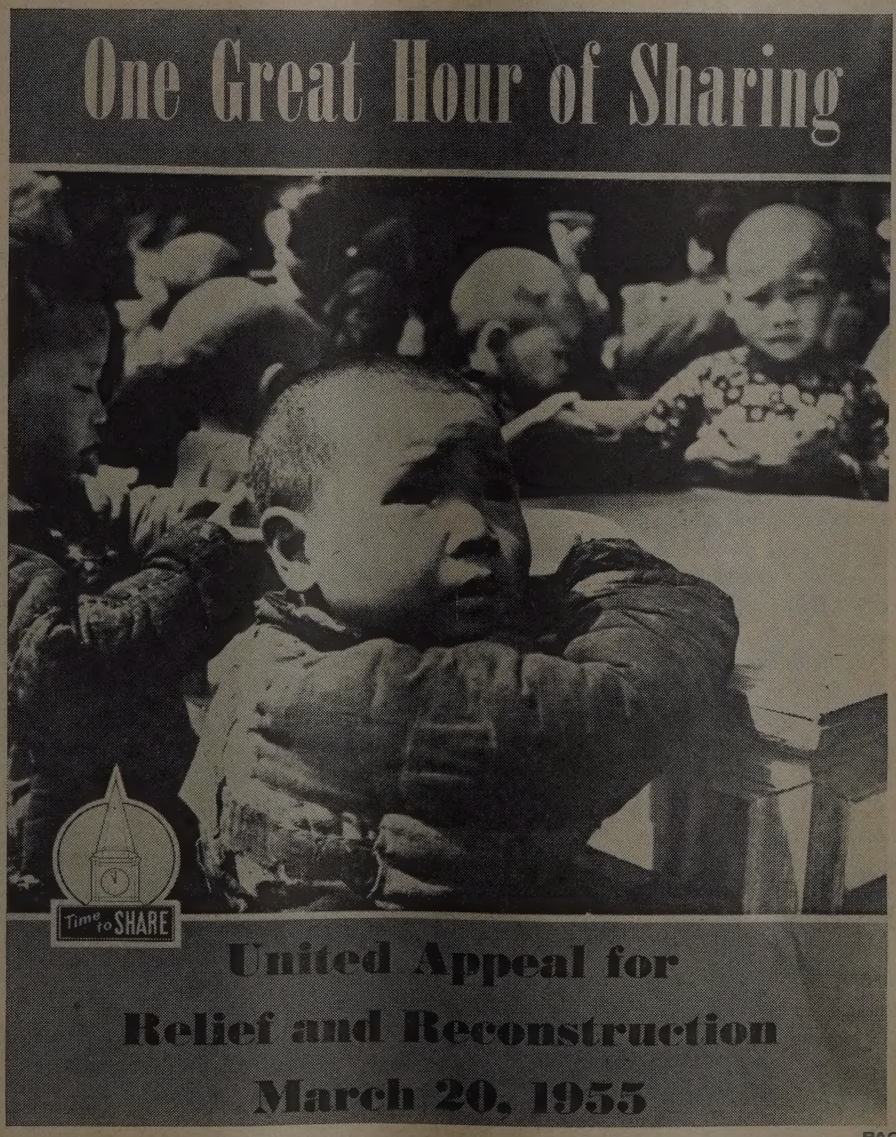
Lutheran Herald



See story on page 232

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LUME XXXIX MINNEAPOLIS, MINN., MARCH 8, 1955 NUMBER 10

RNS Photo

Largest in the World

A THOUGHT FOR LENT

THE description which came with the photograph that illustrates this page has this story to tell:

"This is a sketch of a 500-foot cross, the largest in the world, that will be built atop Bald Knob Mountain in southern Illinois, near the center of America's population. A $3,000,000 fund drive for its construction has been launched by the General Federation of Women's Clubs. The Cross, as it will be known, will contain houses of worship for the major Christian faiths. An elevator in the cross will provide access to the various levels where shrines and religious exhibits will be installed. The structure will be visible over a 7,500 square-mile area and will be illuminated at night. The cross will be erected by the Bald Knob Christian Foundation, a non-denominational, non-profit organization, set up especially for that purpose. Easter sunrise services have been held on Bald Knob since 1937."

A FINE project, to be sure. Who has not thrilled at the sight of a cross or of a statue of Christ when he has seen it on some high hill or along some highway? Always, there is a reminder of the Divine Presence in the shifting scenes through which we travel toward eternity. Always, there is the comfo of the knowledge of the Changeless One in a chan ing world. The Cross of Christ and the Savior w hung upon it have a place in the scenic picture America.

"The largest cross in the world." How large the Cross of Christ, actually? Large enough to " visible over a 7,500 square-mile area"? Much larg than that—large enough to be seen from every no and corner of the world. But, do not forget, sm enough to fit into any human heart.

Where is this great Cross? "Near the center America's population"? There it is true, and, as t message of the Cross is heard more and more America, it is nearer and nearer the center of pop lation. But that is not the whole story. The Cr is at the exact center of the world itself. It is t one symbol known among men which has no lim in time or place.

"Illuminated at night." Yes, the Cross is the pil of cloud by day, the eternal torch by night. Clou cannot obscure it; darkness cannot hide it.

It "will contain houses of worship." It is, in tru the one true house of worship in all the world. it gather the sinful sons of men; at its foot they their burdens down; from it they go away, its sh ow marking their onward course through life, h lowing the way, making useful their steps.

May the women succeed in erecting their projec "largest cross in the world." Let it be a symbol the true greatness of the salvation offered there.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CLARICE FOSS, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Edi**

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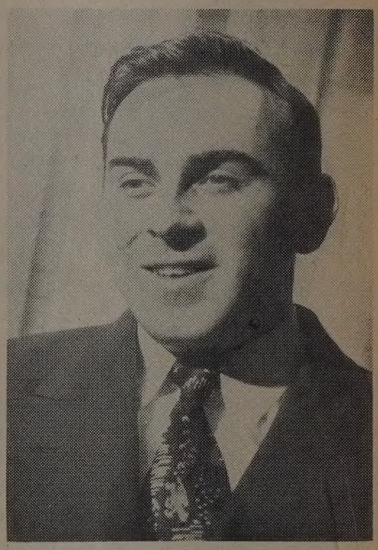
LUME XXXIX . . . NUMBER 10
inneapolis, Minn., March 8, 1955

Lutheran Herald

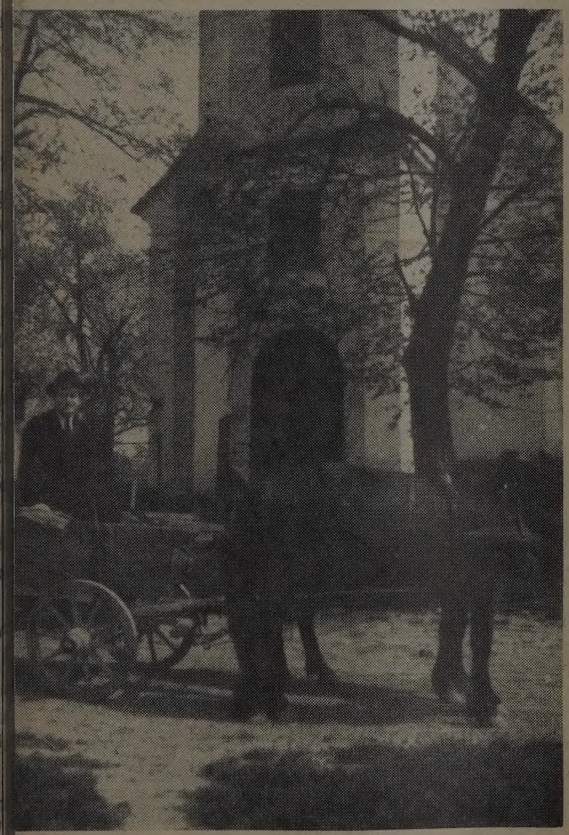
FIRST IN A SERIES OF ARTICLES
ON THE LUTHERAN CHURCH IN YUGOSLAVIA

hese Are the Faithful

Harold Popp



Twenty-five year old Harold Popp is a Middler at Luther Theological Seminary in St. Paul, Minn., where he plans to graduate following completion of the course of study. Born in Zagreb, Yugoslavia, Popp attended the high school of the Lutheran Church in Zagreb and the local government high school. He studied philosophy at the University of Zagreb and theology at the University of Erlangen, Germany, where he decided to complete his study at Luther Seminary. As brother of the senior pastor of the Lutheran Church in Croatia, Bosnia, and Zagreb, and the son of the late Bishop Popp of the Lutheran Church of Yugoslavia, our author can give an inside picture of the Lutheran Church in his country.



heran pastors in Yugoslavia must depend upon many different des of travel to reach their congregations. When they have trav- d as far as the train goes, they continue to the inland parishes by se and wagon, often traveling distances of 60 or 70 or 100 miles. tor Edgar Popp in the wagon is pastor of the Lutheran Church in oatia, Bosnia and Zagreb, and is a brother to Harold Popp, hor of "These Are the Faithful."

Yugoslavia, on the Balkan Peninsula, known as the land of the South Slavs, consists of six states of many different nationalities. They are the Slovenians, the Croats, the Serbians, the Macedonians, and many other small nationalities, such as the Slovaks, Germans, Italians, and Hungarians. All of these different nationalities belong to different Churches and religions, like the Greek Orthodox Church, the Roman Catholic Church, the Lutheran Church, the Mohammedans, and the Jews.

The Lutheran Church on the Balkans has existed from the time of the Reformation, when many Slavs accepted the Lutheran Confessions. One of the well known men at that time was Primoz Trubar, the first Lutheran pastor among the South Slavs in Slovenia. Not only Primoz Trubar, but other men accepted Luther's teachings and in turn taught the Reformation to their people —men like Flacius Illyricus, Juraj Dalmatin, and the well known Counts Zrinski-Frankopan, who fought for their Christian faith against the Osmanlian invasion.

The Lutheran Church grew rapidly and would today

have been the largest Church in this land had not the Counter Reformation taken place with its bloody persecution of "the heretics." After the sixteenth century there was only one small island of Lutherans in the Roman sea which did not accept the Roman Church. Through the centuries these Prekomurci, who are still living in the northern part of Slovenia, have fought for their Lutheran faith.

A RE-ACTIVATED CHURCH

Beginning with the eighteenth century and continuing through the nineteenth century, the Lutheran Church again came into being when many German and Slovak settlers moved into that part of the Austrian monarchy. The Church was not recognized by the strong Austrian Roman Catholic state, and very often the people were persecuted because of their Lutheran faith. There were no pastors and it was almost impossible to find churches, because the Lutherans were not allowed to build churches, only small chapels.

These people brought with them only the Bible and the Lutheran Catechism. The parents were the teachers to their children and the Lutheran Church existed only among the laymen. This situation continued until the end of the nineteenth century, when the Austrian monarchy permitted the Lutherans to build churches and to train their own pastors. In one year, 300,000 Lutherans built and dedicated most of the churches for the Lutheran services.

This brings the history of the Lutheran Church up to the end of the First World War, when the South Slavs decided to form their own government and call this part of the world Yugoslavia.

The Lutherans gathered for their first synod meeting and divided the Lutheran Church into two synods. The German Lutheran Church in Yugoslavia which numbered 210,000 members, was of a German background. The 30,000 Lutherans from Slovenia, who are Slavs, also belong to this German Church. The other synod was the Slovak Synod of 65,000 members who still keep their Slovak traditions and have their services only in the Slovak language. Although the new Kingdom of Yugoslavia recognized the Lutheran Church, practically speaking the Lutheran Church had few rights. The strongest Churches were the Greek Orthodox and the Roman Catholic. Therefore the Lutheran Church as a small body had to fight very often for its rights and for recognition.

The weakness of the Lutheran Church was that it was national, with the services held only in the German or the Slovak language. Many other Slav people could not understand the language and therefore they did not enjoy the services or the church. Mission work could not be carried out because all other Churches and religions were very strong nationally and the traditic could not be broken through.

The Church was a part of the state and could not l divided from it. The Lutheran Church had a wide pr gram. Besides the services, the Church had its ow schools and youth education, such as Luther Leagu YMCA-YWCA, and many other activities. Even chur papers and hymn books could now be printed. Almc every congregation had its own pastor, trained Germany, Austria, or Slovakia. This was the pictu of the Lutheran Church up to the beginning of Wor War II, when Germany attacked the Kingdom of Yug slavia and split the country into two groups: the sen free state of Croatia, and Serbia, a state under t German occupation government.

UNITY AND THE HITLER REGIME

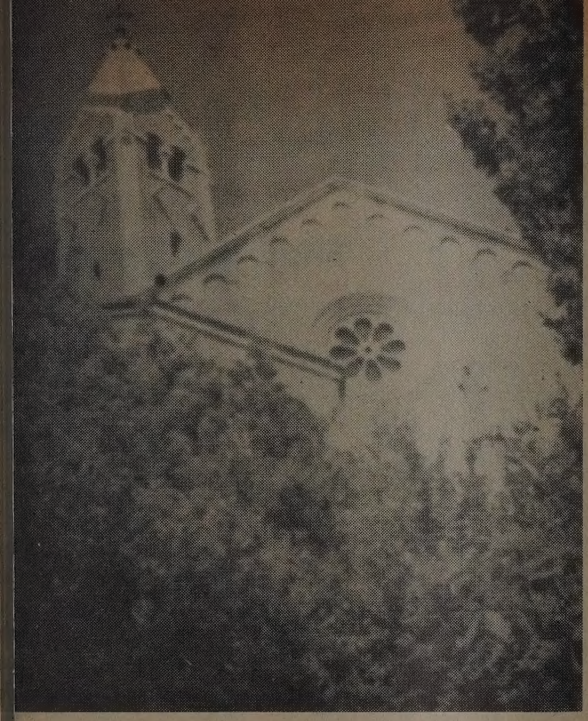
The Church suffered much because the Lutherans tri to find the way of unity and in a few days this id was destroyed. The congregations could not work they had worked earlier, because of the war and t anti-church propaganda of the Hitler regime. In Croa many of the churches were destroyed and a large p cent of the ethnic Germans were forced to leave t country and settle in East Prussia and Poland. T Church therefore lost a large number of its memb and could find no solution to this problem.

At this point World War II ended. Most of the ethi Germans fled to Germany in the last days of the w together with their pastors. Many of them were put in camps and all of the property of the Lutheran Chur the German Synod, was confiscated by the new gover ment. The rest of the Lutherans feared that they wot be persecuted again and did not try to build up t churches or to call pastors. No services were held f almost two years preceding 1946.

Then, the only pastor who had remained in t country began to form the Church all over again fr the bottom up. This time the services were held in t Serbo-Croatian language, which is the language of t country. The Slovak Synod, which had not suffer much, still remained the Slovak National Luther Church. The Lutheran Church in Slovenia did n suffer much either and continued its work, although t time under other conditions.

AND AGAIN REORGANIZED

When the new government proclaimed the new c stitution of the People's Republic of Yugoslavia, c of the first things that they did was to divide Chu and State and to forbid any Church from exerting a influence in any government policy, as had been case earlier in the Kingdom of Yugoslavia. The L theran Church was in a tough situation. She did n



Church services are held in four different languages in this Lutheran Church at Opatija on the Adriatic Sea. The languages are Serbo-Croatian, German, Italian, and Hungarian. Architecture of this church is typical of that on the Adriatic Sea, while small inland churches are more like the rural type pictured on page 227.

know what to do nor how to begin to reorganize the Church. But, the Lord was with His Church, and after a long discussion with government officials at the Religious Affairs Office, the Lutheran Church was permitted to hold services in any place where Lutherans were still living. The Lutheran Church in Croatia and Bosnia also got some of their churches back from the government. Within a few years in Croatia and Bosnia the number of congregations grew to 22.

The question now was, How can one pastor serve all of these congregations within an area of 600 to 700 miles? As in the earlier years, the Church is based upon laymen's work. Services are held every Sunday by a layman, while the pastor performs the service and Holy Communion only once a month. The Lutheran Church of Yugoslavia still holds strictly to the Confessions, teaching its children to be staunch Lutherans among all the other religions, Christian and non-Christian.

The Roman Catholic Church especially has tried to convince the Lutherans that there is little reason to be a Lutheran, since the Church can no longer exist. However, the people know that their forefathers fought and often died for their faith, and therefore they will not leave the Lutheran Church. It is very difficult for the Church to live among the Roman Catholics, the Greek Orthodox, and the Mohammedans, who hold regular services and are seemingly more active within their Churches, because they have enough men to effectively serve the congregations.

The Lutheran Church in Yugoslavia today is very small. Of a membership of 300,000, only 100,000 are left in the Church. In those parts of the country where ethnic Germans are still living, the church members are steadily evacuating and resettling in Germany, thus causing the Church to lose its membership and support. But, as long as there are Lutherans in Yugoslavia, the Church must be served and must live.

Another problem is that of language. In what language should the services be held? Outside of the Slovak Synod and the Slovenians, quite a few of the people do not speak the national language of Serbo-Croatian, while Lutherans of an Italian background live near the Adriatic Sea. The Church then decided to hold services in three different languages, and in many congregations the service is held in both Serbo-Croatian and German and sometimes a layman is called upon to speak in Hungarian.

SERVICES IN DIFFERENT LANGUAGES

After the Church was reorganized there was no longer a German Lutheran Church as there had been before World War II, but only the Lutheran Church of Yugoslavia. Since every nationality is recognized by the government, the Lutheran Church decided to do the same. In congregations where the people are of a mixed group of different nationalities, the services are held in different languages. For example, in the Italian congregations the services are held in Serbo-Croatian and German while the liturgy and the hymns are sung in Italian. Thus every member of the congregation can participate in some part of the service. Besides all of his other work, the pastor has to study several different languages.

After the government returned some of the churches to the people, the congregations tried to re-locate them where Lutherans were living. It was a difficult task and it took a long time, but when the Church proved that it wished to have nothing to do with politics, the local officials agreed to give the churches back to the congregations.

The Church has had to rebuild, because of the many years that the buildings were not used or else used as storerooms. Sometimes, if the congregation can afford the expense, they will rebuild the church, otherwise the Lutheran World Federation will cover the cost. Last year the Lutheran Church in Bosnia rebuilt a church in the town of Sarajevo and dedicated it. About 300 members of this congregation in Sarajevo come together to worship in the service, from an area of 200 miles.

People come to their church services from a large surrounding region. Sometimes they will take a slow

(Continued on page 244)

Preaching-Teaching-Reaching

It is always encouraging to find that something one is doing seems worthwhile to some one else. If it seems so worthwhile that the "some one else" wants it imitated in his own circles, so much the better. Our Division of Evangelism will be happy to learn that the "Preaching-Teaching-Reaching" missions they are conducting have caught the approving eye of one of the great Protestant Churches of America, the Church of the Brethren. In this group's official magazine, the *Gospel Messenger,* issue of February 19, 1955, is this editorial, signed with the initials of Dr. Kenneth Morse, the editor:

"Many of our churches plan regular preaching missions. These provide an excellent opportunity to proclaim the good news of the Christian Gospel, but sometimes we think that those who benefit most are the guest preachers and the faithful among the already loyal church members.

"A better plan, if carried through consistently, is to have a teaching mission. It is better because it enlists church school teachers and many other lay leaders along with guest speakers. It recognizes the fundamental importance of teaching—something that begins long before a scheduled mission and should last long after.

"But now The Evangelical Lutheran Church has launched an evangelism plan of 'preaching-teaching-reaching' missions. The reachers are volunteer lay workers who invite neighbors to the nightly worship services in their church. According to early reports from the campaign 'each one reached one' in the 1954 effort. More than 18,000 lay workers were able to reach a few more than 18,000 other persons and bring them into a new relationship to the Church. Around 8,500 became new members, 2,500 enrolled in membership classes; the rest were children who were added to Sunday-school classes.

"This looks like the kind of evangelism that could transform every one of our churches. The important thing is the army of lay workers, the 'reachers' who witness by ringing doorbells and talking to their neighbors.

"You need not wait for such a campaign to be organized in your church, however, to become a 'reacher' for Christ. Why not begin this week?"

While the "last word" will never be spoken as to methods and techniques of parish evangelism, we become more and more convinced that for our day in our Church, the Preaching-Teaching-Reaching missions are rendering a tremendous service. We are sure the Church of the Brethren will find the same to be the case, if they follow their editor's advice and begin such a program.

EDITO

Shall We "Sentenc

This is an editorial we have wanted to write for a great many years. The thought was born some twelve or fifteen years ago when a deeply disturbed pastor friend visited the editor's office to tell of a difficult situation in which he found himself. Three boys in the community served by his church were in trouble involving, as we recall it, car stealing. Since it was a first offense and the boys seemed to be basically pretty fine fellows, the judge decided to release them on probation.

One condition was, however, stipulated. The judge "sentenced" the boys to attend Sunday school and church for a certain minimum period of several months. And here is where our pastor-friend entered the picture. Although the boys had never had any connection with his church, it was in it that the "sentence" was to be "served." The pastor's reaction was instant and positive. He told the judge, "I am pastor of a church, not a reform school; no one is going to serve time in my church." With his position in the matter, the editor agreed.

During the intervening years, that incident has come to mind frequently as we have read story after story of well-meaning judges imposing similar "sentences" upon youthful first-offenders against the law. Since none of the stories have mentioned any protest from the pastors concerned, it may be assumed that here and there boys and girls are "serving time" in this or that church as "punishment" for their misdemeanors. A particularly laudatory story which came to our desk recently determined us to have our say on the subject.

It is granted that the intention of the judges is of the best and that the pastors and other church people who consent are moved by the highest ideals. The logic is seemingly excellent: "Here are some young folks who have gotten into trouble. Had they taken the teachings of the Christian faith seriously, they obviously would not have gotten into trouble. Let's give them another chance. But let's stipulate that they must expose themselves to the principles and precepts which they have so evidently never understood. In short, let's 'sentence' them to church." Sounds good, doesn't it?

But is it? We grant that the Church has what these young folks need, just as it has what could have prevented the tragedy which befell them. It is the constant prayer of the Church that its young people may be "kept." While sad experience teaches that our young

IALS

m to Church?

people are not always kept in the faith, that too often hey fall away from their Lord, yet there can be no doubt ut that the Church is the great molder of youth. If ll young people actually were faithful to the Church, juvenile delinquency" would be rare indeed.

It is further granted that a certain amount of "moral ersuasion," not to say compulsion, enters in, especially n early years. The father and mother who would not urnish a bit of compulsion, if needed, would themselves e delinquent.

When it comes to imposing church-going as a "sen-ence," however, we have a different situation. One can-ot but wonder, first of all, just what good is done for young person who finds himself in church as an alter-ative to being in a detention institution. True, he would oner be in church, but he is, after all, there under hreat of legal punishment if he fails to show up. One vonders how many of these young folks continue hap-ily in the Church after their "sentence" has been served."

One also wonders just what is the effect on the rest f the young folks. Certainly, to a young person who has een raised to consider it life's greatest privilege to be ept near the Source of all good, it must come as a ude shock to find that participation in those divine rerogatives is meted out as punishment!

All of which leads, not to the conclusion that judges vho "sentence" young people to "serve a term" in hurch should be deterred (although we wish they vould discontinue the practice, no matter how well in-entioned it is). Rather, we wish it might lead to the onclusion that there are not many congregations which an look at the delinquent youth of its community, vhether they are in the church or outside it, with quanimity.

The fact that the church is there is not enough. The rst element in a church's program for youth must be hat youth be given to understand that the church is here for *them*. It is a long time since we have encoun-ered a congregation which was not anxious to be friend-y to the children and young people of the community, ut such may still exist. Part of the public relations of ny congregation is to make itself friendly to those who eed it most.

The next step is to see to it that the Church offers vhat the young people need. It is at this point that most emains to be done. For the congregation which can do it, we incline more and more to the belief that a special "ministry to youth" with professional leadership is going to be increasingly important.

We do not want anyone "sentenced" to our churches. But we do want the churches coping with the problems and possibilities of youth to the extent that their young people will never stand in need of "sentencing."

Y.P.L.L. and U.N.

The daily press made a good deal of the conflict of dates between the Young People's Luther League of our Church and The United Nations next June in San Francisco. It seems that the city fathers out there near the Golden Gate neglected quite literally to let their right hand know what their left hand had done. On the one hand, officials of the Auditorium signed a contract with the Luther League to hold its convention there June 21-26. On the other hand, someone (presumably with authority) arranged for a special tenth anniversary session of The United Nations in the same building the same week.

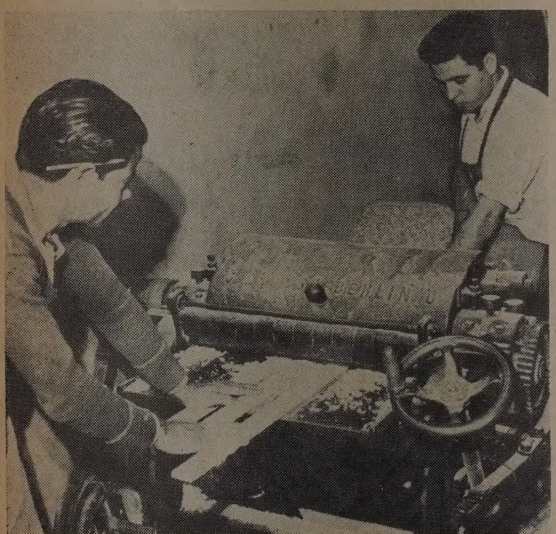
The conflict of dates and place has been settled now, to the satisfaction of all concerned. Our young folks will occupy the Auditorium. The U.N. will hold its sessions in the Opera House, the building which saw its birth just ten years ago. Thus, what at best was a comedy of errors and at worst would have spelled disaster for the Luther League, is a matter of history—no damage done, no feelings hurt.

It is interesting to speculate on some longer range results of the affair. If our Luther League wanted wide publicity, it got it. Now, publicity may be good or bad; a "generous" press coverage is not always a "good" press coverage. In this case we feel that it was. The entire country knows now that the young people of the ELC are having a large Christian gathering in San Francisco in June.

We have been told that some of our Luther League leaders were skeptical about bringing the convention to San Francisco. While they realized that it would mean a great deal to our Church in the West, they felt that it would make less of an impact on the community there than might be the case elsewhere. Such fears have been dispelled. The Bay Area knows that the Leaguers are coming. Hundreds of thousands of people who otherwise would have paid little heed will be watching our young folks next summer.

Finally, if the San Francisco convention is like its predecessors, the name of Christ will be glorified on the doorstep of The United Nations more forcefully than it has been in all its ten years of life. We hope that these young people, with their hymns and songs, their earnestness and enthusiasm will be able to exercise a profound, though indirect, influence on this organization.

"... Ye Have Done It Unto Me"



In Palestine, our gifts aid projects like this Jordan shop now employing 15 Arab refugees.

THE 1955 UNITED APPEAL FOR RELIEF AND RECONSTRUCTION

"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

"One Great Hour of Sharing," the principal observance of the annual United Appeal, sponsored by Church World Service, will show the various denominations working together this year for the seventh consecutive year as Good Samaritans. Aid for overseas relief, rehabilitation, and reconstruction is based on need without question as to creed, race, or nationality.

Setting their sights at a record-high target, the major Protestant and Eastern Orthodox Churches of America are asking $9,500,000 in cash for the 1955 program. Gifts of food, clothing, and money will help to continue the relief and rehabilitation, bringing new hope and faith to the hungry, homeless, and destitute—each one of them created by God as a child in His family, each one of them as a brother to each one of us.

The 1955 goal was announced by Harper Sibley, chairman of Church World Service. This year's $9,500,000 goal of the denominations represents an increase of approximately $1,500,000 over that of 1954.

The Churches of the National Lutheran Council, including The Evangelical Lutheran Church, have their own program of an overseas ministry through Lutheran World Action. Many congregations of our Church make use of the "One Great Hour of Sharing" as a time to give emphasis to Lutheran World Action. The funds needed for this cause in 1955 are incorporated in the total budget of the Church, which amounts to $4,300,000.

Highlight of the 1955 United Appeal will be the "One Great Hour of Sharing" observances on Sunday, March 20, with special services in thousands of American churches, at which time special relief offerings will be made. A major portion of the funds necessary for this year's oversees program will be raised at these observances.

Church-goers will join in friendship and compassion for the victims of the ravages of war, floods, famines and other national disasters.

Major overseas areas to be aided include Germany, Greece, Austria, Yugoslavia, Korea, India, Pakistan, Indonesia, Okinawa, Japan, Hong Kong, Viet Nam, Liberia, Haiti, and the Near East. Appeals from Kenya, French West Africa, Nigeria, Sierra Leone, and Cuba are also under consideration.

The world-wide need for the appeal is shown in the fact that refugees from the Eastern zone of Germany continue to crowd into Berlin at the rate of 300-400 a day—living on meager relief grants, supplemented by church gifts of food and clothing. In the Near East hundreds of thousands live on sub-standard diets, barely keeping alive in hopeless squalor in caves, ragged tents and makeshift shelters. In Hong Kong about 300,000, one quarter of the overcrowded population, live in crude squatter huts perched on steep hillsides.

Conditions in Austria are closely bound up with the weakness of the economy and the poverty of the minority Churches. The floods in 1954 caused vast damage to homes and property and livestock. Between Linz and Vienna, 500 small villages were washed out. In Bavaria alone, 80,000 persons were made homeless and 330,000

acres of fertile farmland were flooded. Food, clothing, and medicines are needed to bolster the morale of these people and to aid their impoverished bodies.

"The funds being asked," Mr. Sibley said in announcing the 1955 United Appeal, "will sustain individual denominational projects and joint programs through Church World Service, in which the Churches cooperate in their ministry to the stricken. This includes the 1955 part of the three-year 'Share Our Surplus' program under which surplus U. S. government foods are being distributed free to the hungry abroad."

Thirty-five communions co-operating in Church World Service are supporting the world-wide relief program.

Thousands of refugees in a German camp await new homes in America possible through our Churches. Here, daily rations of food and milk are being distributed to the refugees.

Too Many Meetings

Conrad M. Thompson
Director of Evangelism

One cannot travel in the church without hearing murmurings of "too many meetings." People are flooded with meetings on the local, the circuit, and the district level. Some of the meetings are prompted by local and circuit groups, others by ELC headquarters offices. I presume that most of them are important, otherwise they wouldn't be arranged. They are usually planned for special interest groups, such as Luther League, Women's Missionary Federation, Sunday school, and so forth. Some have two meetings each year, others one. Since the Preaching-Teaching-Reaching Missions have added still more meetings to some circuits, I thought it not amiss to remind our circuit leaders how a plan incorporated into the P-T-R program can help to reduce the number of meetings at the circuit level.

Some years ago, both in the St. Paul Circuit and in the Watertown Circuit, there was inaugurated a plan called "The All-in-One Circuit Plan." Variations of this idea had been used previously, and I suppose still are today in parts of the Church. This plan is geared not only to provide the circuit with an opportunity for inspiration and information, but also to "save meetings." Each organization is encouraged to co-operate by letting this meeting be their meeting for the year. All of the organizations of each congregation are asked to elect from two to four delegates. A topic is chosen which emphasizes a particular phase of the Church's work such as Foreign and Home Missions, Charities, Lutheran World Action, and the like.

The meeting is called for a Sunday afternoon and evening. After an opening hymn and devotion a *very* brief circuit business meeting is conducted. The audience is then dispersed into the various group sessions where at least one hour of discussion is had on the topic for the day.

During the supper hour additional circuit groups, such as the allocation committee and organizational officers, can assemble to take care of special circuit business.

In the evening a great rally service is held, uniting the congregations of the area on a spiritual level. Guest choirs sing and the sermon again emphasizes the topic for the day.

Circuits which have used the "All-in-One Plan" have been richly blessed by it. High school or city auditoriums have had to be secured to accommodate the crowds. Much inspiration and information is offered which in turn benefits the local congregation in its work of propagating the Gospel of Jesus Christ.

This plan has been incorporated into the P-T-R program and is called the "Sunday Evangelism Rally." Many areas take advantage of it when a P-T-R is conducted and thus save additional meetings.

Those interested in further details of the plan can secure a copy by writing to the Division of Evangelism.

Fortnightly Review

Fredrik A. Schiot
President of the ELC

These paragraphs are being written in Atlantic City at the conclusion of the 37th annual meeting of the National Lutheran Council. I should not try to report on the scope of the transactions of this week, for I am sure that the editor has made other provisions for this; but I want to note a few facts concerning a matter of great urgency: the assistance required by the Lutheran Refugee Service, a service that is under the competent direction of Dr. Cordelia Cox.

Countries in many parts of the world have been assisting to provide the homeless peoples of the world with a new beginning in life. In August 1953 Congress passed a Refugee Relief Act providing such opportunity for 209,000 qualified people beyond what the normal immigration quota permits. This quota is distributed among nine different categories of needy people ranging from 45,000 of those who have escaped from Iron Curtain countries to 2,000 Chinese refugees from Communism. In this quota of 209,000 it is estimated that Lutherans have a direct responsibility for 25,000 people. Lutheran Refugee Service is an agency that serves the eight National Lutheran Council church bodies and the Lutheran Church—Missouri Synod in the assumption of responsibility for these approximately 25,000 people. In 1954 only nine people were resettled, largely because of the government's impossible legal technicalities and red tape controlling the administration of the Relief Act. These seem now to be on the way to being removed and as of February 2, 154 have been added to the nine for a total of 163.

The anticipated Lutheran arrivals in 1955 are 4,000 families (each family unit is counted as 2.5 persons). However, before any of these family units can be allowed to leave for the United States, an assurance must be provided. An assurance is the term used to designate the promise of a congregation or individual that:

(1) Employment will be guaranteed the head of the family.
(2) Housing for the family.
(3) Promise must also be made that the family will not become a public charge. If difficulties arise that are beyond the capacity of the individual or congregation providing the assurance, Lutheran Refugee Service will assist.

Approximately 2,400 assurances have been received, but 1,600 more must be obtained to handle the 4,000 family units that are expected this year, and there will be additional family units coming in 1956 and in 1957. As I review the report of the assurances that have come in thus far, I find that the states where The Evangelical Lutheran Church is strong (except for Wisconsin) have contributed a minimum of assurance help.

This is true despite strong effort on the part of some of our pastors who have been charged with the responsibility of calling this to the attention of our congregations. And I refuse to believe that it reflects a lack of compassion among our people. Somehow this mission opportunity has been overlooked. Your sense of urgency in this matter will be stimulated anew if you will turn back to Lutheran Herald of December 14 and November 23, 1954, and January 11, 1955, and read Mrs. Malmin's record of experiences when on behalf of the Lutheran World Federation, she interviewed refugee families waiting for the answer to their prayers which we must provide.

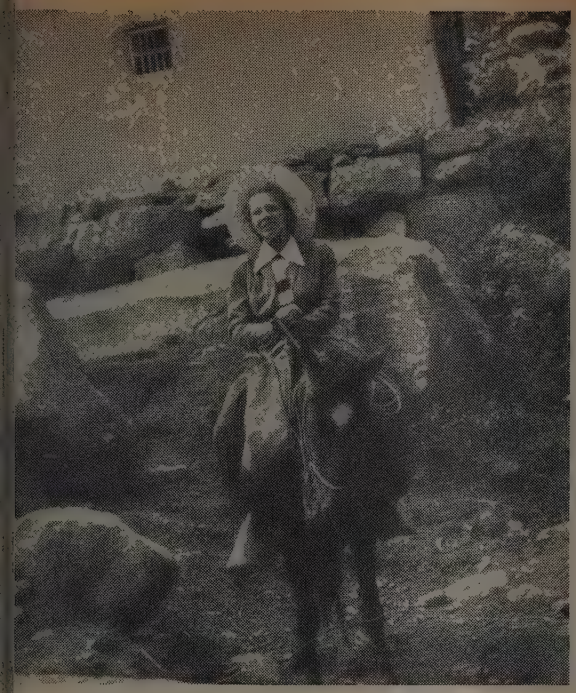
If the provision of an assurance is too large a responsibility for an individual, maybe it can be done by congregations—that's the way the Lutheran Church—Missouri Synod is handling its share of the responsibility. And, if God puts it in your heart to respond, write the Lutheran Welfare Society in your state; or if you don't have their address, write directly to Dr. Magnus Dahlen, Executive Secretary of the Department of Charities, 422 South Fifth Street, Minneapolis 15, who will see to it that your assurance is filed with the proper office.

\+ + +

"Thy Will Be Done"

Thy will be done on earth, O Lord.
This is our fervent plea,
That we may know and do Thy will,
And tell the world of Thee,
We see, not, clearly what is best
To help Thy Kingdom come;
So teach us, Lord, to pray each night:
O God, Thy will be done."

Lois Hulstrom



Elizabeth Heerde on the Trail to Carrizal

Colombia Reopening

The conditions in Colombia, South America, remain legally the same as they have been during the past two years. According to the law our Church is not able to continue aggressive missionary work in the plains of the Casanare area. All the Protestant stations have been closing in that area as it has been designated as the territory where Protestants may worship within their own buildings but not conduct aggressive missionary work or be in charge of institutions. The rest of our mission area in the province of Boyaca is open to us according to law, but even there we find that certain officials have closed our activity and made it difficult for the Protestant missionary. We are, therefore, happy when we receive word that it has now been possible for two of our missionaries, Miss Elizabeth Heerde and Miss Valborg Torkelson, to move to El Cocuy in the highlands of Boyaca to resume mission work.

Both of these women returned to South America last summer. Miss Torkelson spent some time in the Carrizal area but found it impractical to continue residing there. She is therefore joining Miss Heerde in Boyaca.

Miss Heerde made a trip to El Cocuy and Carrizal in December and gives an encouraging report although it contains some touching and gruesome aspects. We begin her report the night she was preparing to leave:

"That night I packed until 11:30 P.M. and after resting for an hour I got up again to do the last minute packing as I was to be at the bus depot at 2:30 A.M. My co-worker Valborg Torkelson was with me at the depot and on part of the trip. We parted ways in Duitama; there she continued her trip with a lovely Colombian girl to the plains of Casanare, and I went on alone to El Cocuy and Carrizal.

"As I was travelling through enemy territory, I experienced a power which was not my own, hence my feeble faith was strengthened again in our almighty Lord 'who is able to do exceeding abundantly above that which we can ask or think.'

"The trip was scenic but was a long, dusty, tiresome 16-hour ride in a very crowded bus. That night my bed was a wooden one in a Colombian home and therefore my weary bones did not find it very comfortable. The following morning they came for me with horses; it took more than an hour on horseback from the town to the country home where I was to stay. As I was riding along, suddenly the beautiful, majestic, snow-capped mountains of El Cocuy could be seen. It was then I entirely forgot about my woeful condition and exclaimed with the Psalmist: 'Oh, Jehovah, how manifold are Thy works! In wisdom hast Thou made them all: The earth is full of Thy riches.'

"I was completely captivated also by the beauty and richness of the country of Carrizal. The first day was clear, brisk, and cold, but I received a warm reception. So many said, 'Our faith was too weak to believe you would really come as it's been more than five years since any missionary has been here.'

"Two Colombian young people, both having been students of our Bible Institute, were closing their daily vacation Bible school with an enrollment of about 30 children. They also had the Christmas program planned. My part was to give a meditation and accompany the singing on the accordion. At this service more than two hundred people attended and most of them manifested a spiritual hunger. Luke 9:13, 'Give ye them to eat,' has thus become a challenge to me, since the world over we find mostly lukewarmness, coldness, and indifference towards the Gospel of Jesus Christ.

"During the two weeks I was there every Christian home was visited. The following are some of their own comments with regard to the past years of persecution. As you read these remarks, please lift your hearts in prayer to God for them:

(Continued on page 238)

Church Colleges Offer a Variety of Courses

Mrs. Oscar Kjorlie

"It's time for a change," is a familiar political warcry that may apply in other areas of life as well.

Take Christian higher education for instance—How long is it since you have considered the needs and purposes of our church colleges?

It's time we took time to renew our knowledge of our Church Colleges, because they've been changing!

Changing—growing, as they move forward to meet the challenge of giving our youth a well-rounded Christian education.

There has been physical growth. New buildings, improvements on old ones have given our colleges a bright, fresh look.

Student enrollments have also grown, and faculties have been enlarged to meet the increased need for teachers.

New Courses Offered

But perhaps the biggest change has been in what is taught; the curriculum.

Let us examine the catalogue of courses for Concordia College, Moorhead, Minn., for example.

Paging through we find many new courses, some definitely responding to special demands and needs. Since Concordia is in the rural midwest, we are not surprised to find a curriculum for rural living. That should interest the farming population in this area who are concerned about the young people losing interest in agriculture and living their life on the land. A farmer who has had added instruction in religion will find greater joy in his chosen field.

But, did you know that courses preparing for Foreign Service are offered? Or journalism? Or interior decorating?

Or that courses are offered in Medical Technology in cooperation with an Accredited Hospital and also in Pre-Dental Hygiene? Also offered are courses in Pre-Dentistry, Pre-Law, Pre-Medicine, Pre-Nursing, Pre-Dietetics, Pre-Occupational and Physical Therapy, Pre-Engineering, Pre-Pharmacy and Pre-Optometry.

Vocational counseling and guidance courses are available to prepare the high school teacher for additional service in the school, community and church.

Uppermost problem in the field of education at the present time is the shortage of well trained elementary teachers. With this in mind we find the Concordia Catalogue describing courses for two-year Standard Certificates and also the four-year Degree in Elementary Education.

Business is calling for more well trained people. Courses of various kinds are offered in Business Administration, Secretarial Training, and for Church Workers.

Medical Technology is one of the newer courses being offered at our church colleges. Studying above are students being trained at Concordia College in Moorhead, Minn.

These pages were prepared by Mrs. the Women's Missionary Federation

Every member of the WMF the various Church colleges should help high school stud colleges.

Many WMF societies kee students and parents.

Also very useful is a Cor the young people and presen

Write your nearest college suggestions.

neral Higher Education secretary of

Still offered, of course, are courses reparing for high school teaching, so-ial work, and seminary training. Write or Catalogues of the church colleges n your area. Study them carefully. You will be surprised at the interesting eading material they contain, and how nuch you will learn about the growth, evelopment and expansion going on n our ELC Institutions of Higher arning.

ainted with the locations of med about the courses, and gues and booklets from the

s on hand and available to

nt Recruitment to seek out of Christian colleges.
s office) for help and other

Why Send Your Child to a Christian College?

The other article tells you WHAT is happening on our church college campuses. It speaks of growth in facilities, enrollments, faculties and curriculums.

Perhaps we should retrace our steps a moment and remind ourselves of the WHY of all this.

WHY, after all, do we have Church Colleges? Are they really necessary?

Dr. Loyal E. Tallakson, North Dakota District President of our ELC, writes:

"What do you parents want most when you send your boy or girl off to college?

"Do you want them to learn the social graces first of all? Do you feel that the great thing is the acquiring of knowledge and skills? Are you, above all, anxious that they shall graduate 'Summa Cum Laude' and land a position which pays extremely well? In that case, you need not choose the school so carefully. You only need to know it is a well accredited college or university.

"However, if you feel that, first and foremost, you want them to become men and women of great Christian faith; if you believe it paramount that they develop the rugged virtues of the "Sermon on the Mount"—honesty, purity, kindness, courage, humility; if you are sending them away to be educated so they can come back and serve God and their fellowmen better in some noble life's work—then you will choose the college carefully.

It's true. The teacher who is not only well trained in methods, but also has Christian ideals and interpretations, is a better teacher.

The doctor whose professional training is topped with Christian understanding is able to meet the needs of the patient more completely.

A statesman who adds Christianity to his deliberations enhances the nation's well being.

Why church colleges? Because only through them can we bring Christ into the classroom. Because mere intellectual understanding is not enough. Our world needs men and women who are not only competent workmen, but also workmen consecrated to Jesus Christ. It is the Christian college that prepares these Christian leaders.

Many teachers are trained at our church colleges. Above, future home economics teachers give a weaving demonstration for Miss Nevramon, their instructor at Concordia College.

ANOTHER MISSIONARY SPONSORSHIP

Photo by Rolf Hofstad, Mason City Globe-Gazette

More and more congregations find a blessing in giving toward the support of missionaries on the foreign fields. The sponsorship means that the congregation concerned gives the basic salary for a missionary on the field. This gift is over and above the budget. Such a project has personalized the benevolence part of the envelopes given weekly in the church offerings and has in most instances increased the giving to the general budget of our Church just as it has directly aided the Foreign Mission program in its expanded activity in many lands.

The accompanying picture shows Mr. Truman Hogen (left), vice-president of the Elk Creek Lutheran Church, Kensett, Iowa, presenting a check to Dr. Rolf A. Syrdal, executive secretary of the Foreign Mission Board, for the sponsorship by the congregation of Missionary Hiram Ellingson in Madagascar. Pastor Ellingson's home is Northwood, Iowa. His parents, Mr. and Mrs. John Ellingson, and two of his sisters were present at the church when this check was presented. The Rev. H. J. Westberg (center), pastor of the congregation, conducted the service.

Colombia Reopening

(Continued from page 235)

(1) Christians hid in caves in the mountains and only twice a day—7 P.M. and 3 A.M.—were they able to go home to eat.
(2) They also hid their meager possessions in the mountains; later many were not able to find them.
(3) Orphaned children whose parents had been killed were sold for $5.00 pesos.
(4) Many sections and homes were burned and completely destroyed.
(5) Not only were homes and individuals robbed, but their animals were stolen and starved. The horses especially were mistreated, dying of exhaustion or broken legs because of being driven so hard.
(6) Not even the earth was able to yield its fruit because they were not able to work the ground and plant their crops.
(7) They were trapped on every side and in order to escape had to hide in boxes and even in potato sacks on transport trucks.
(8) Witnesses to the criminal act say the hands of a small child were cut off when the enemies of the Gospel found him praying on bended knees and with hands folded.

Then came June 13, 1953, when the military government took over. One expressed it thus: 'It was as if Jesus had come to give His hand to all of us to start anew. 'In the beginning God.' Now with grateful, joyous hearts we again see the earth give forth her harvest and hear the birds sing and watch their feathers grow, to say nothing of the cows, sheep, and horses which can be seen again grazing on the rich fertile hills. To God we give thanks and praise.

"In closing I am reminded of one pitch-black night returning home from chapel. Our kerosene lamp went out and our flashlight was too dim to light the way. We wondered for a while if we could make it home. Then a little ten-year-old girl encouragingly said, 'Puede el camino misme nos lleva,' translated, 'Oh, well, the path itself will take us.'

"My friends, thus it is, spiritually speaking. Jesus is the Way, and His Word is a lamp unto our path, to take us to glory—our eternal home, where there is no sorrow nor suffering."

God-Home-Country Award

Miss Carol Larson was honored at Bethlehem, rural Newfolden, Minnesota, for an outstanding record of service to her Church and 4-H Club work. The God-Home-Country Award was presented to her by Pastor Arthur N. Grorud at the regular morning service. County Extension Agent Frank Forbes was also present. Shown in the picture are: Forbes, Miss Larson, Pastor Grorud, Mrs. Clarence Larson, Mr. Larson. 4-H'er Larson prepared a history of the congregation for its 70th anniversary as her special project.

On Being Shocked

Harold B. Kildahl

THE THIRD SUNDAY IN LENT
March 13, 1955
Luke 4:31-37

The age in which we live has often been called the age of sophistication, the age in which "anything goes" and nothing is shocking to anyone. There may be some truth in the statement, but it would be well to remember that the word sophistication really means false. Thus, to carry the idea through, we would conclude that we live in a false age, an age of false security, false values, false gods, and false hopes. In this sophisticated age many have lost the capacity for being shocked. It would be good for us who call ourselves the Christians of today to cultivate the ability of being shocked by what we see, and hear—shocked into the attitude of spiritual attention and into the poise of action for the cause of righteousness and godliness.

Our Lord Jesus Christ was confronted one day by an evil spirit. It must have been a shocking experience to meet such a foul spirit in church. But Christ was equal to the moment and dealt with the unclean heart and tongue in a straightforward manner.

In this day too, there are evil spirits that reflect themselves and express themselves in the Church. Take a look at some of them as they parade before you now. There is the foul spirit of gossip, that malicious and nasty thing that coats the tongue and the heart with evil spew of a wicked and warped soul. Gossip is an evil thing, and it raises its head and voice in the Church, and often. There is also the wicked spirit of indifference and disinterest, that foul spirit that lulls the minds and hearts of men and women to spiritual sleep. There is also the wicked spirit of laziness in whose web many lives are caught and can only sluggishly respond to the call to service for the Lord. Go on and look a little farther and see the wicked spirit of negativism in action as it finds fault with everything and everybody, the spirit that insists on predicting ruin and standing idly by to watch the ruin descend.

There is yet another evil spirit, one that is supremely disgusting and dangerous to souls. It is the wicked spirit of selfishness. It is bold enough to get right up in situations such as allocation meetings and insist that 10 cents a week for the budget is too much.

We really ought to be shocked—shocked and astounded—by what we see and hear as the evil spirits around us cry out and demand to be left alone. If you will live close to the Word of God, and if you will live earnestly in prayer, and if you will seek diligently to follow the life of Christ, and if you will conscientiously endeavor to do the Lord's will, no doubt of it, you will be shocked, and having been shocked, you will act for the Lord. Amen.

Ministry of Music

Oscar R. Overby

We are happy to announce that the Choral Union has completed plans to sponsor five week-long church music leadership institutes this coming summer. Music is a specialized subject and requires native instincts and a goodly amount of know-how in those who are to direct its activities in the congregation. It must be repeated that the local choir, the effectiveness of the church organist, the fruitage of Sunday school song instruction, the worship spirit, and the very acoustics and musical prospects in the new church that is under construction are predicated to a large extent upon these subtle qualities in the local leadership. For these reasons the Choral Union of the Church has in recent years placed special emphasis on leadership training institutes in its promotion of a church-wide ministry of music.

Board members recommend to congregations that special effort be made to encourage those concerned to take advantage of these institutes. While they may be of interest to all who are under the influence of music in the churches, the institutes are especially designed to help train and inspire those who are directly responsible for leadership in junior and senior choir work, in Sunday school singing, in playing the organ at services, in making the weekly worship more meaningful, and in providing a progressive music setup for the entire congregation.

All phases of church music will again be discussed and demonstrated in daily classes under expert instructors. An attractive feature is the exceptionally low cost of attendance. A full music exhibit, exchange of experiences with others in the field, and a public concert by the institute class-choir and other talent help to enhance the value of these workshops. That an institute may be included in making vacation plans for the summer, the calendar is given below. For further information address the dean of the institute concerned.

June 6-11, Augustana College, Sioux Falls, S. Dak.
Dean: Dr. Arnold Running, Augustana College

June 27-July 1, Lutheran Theological Seminary, Berkeley, Calif.
Dean: The Rev. M. A. Egge, 495 Park St., St. Paul, Minn.

July 24-30, Lutherdale Bible Camp, Elkhorn, Wis.
Dean: The Rev. E. W. Wilson, Rio, Wis.

Aug. 8-14, Park River Bible Camp, Grand Forks, N. Dak.
Dean: The Rev. R. C. Reinholtzen, Cloquet, Minn.

Aug. 22-26, Pacific Lutheran College, Parkland, Wash.
Dean: The Rev. A. M. Karlstad, Poulsbo, Wash.

Meditations for the Family Altar

J. R. Hestene

TOWARD THE FOURTH SUNDAY IN LENT

The Lesson: Exodus 16:11-18

The Gospel: John 6:52-6

Monday, March 14
PRIVATE RENDITION

Read Revelation 5:8-14

"Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!"

This is part of what John said he heard thousands of angels say in a loud voice. He must have been spellbound! And there must have been a great glory in it, something like we wish we could put into our words when we speak of Christ.

But right now we are each of us saying things. We are giving our rendition. It isn't what the Church says, or what others have said or are saying; it's right from our own lips and heart. It is an expression of exactly what we believe about the Lamb. If He is of highest worth, we are saying so. If He is of little worth, we are saying that, too. We can't hide it.

Which is right for you? If you were lost and knew it, and Christ found you, you are saying "Worthy!" with your life. Not about *your* life, mind you, but the life of the Lamb who was slain.

Worthy art Thou, O Jesus, of all my gifts. Amen.

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Tuesday, March 15
GOD FOR US

Read John 17:1-16

"I do not pray that thou shouldst take them out of the world, but that thou shouldest keep them from the evil one."

This beautiful prayer of Jesus leads us into the holiness of His presence. When you think of Jesus praying you think of One who truly prayed, of One who could do so because of His perfect faith in God and perfect commitment to God. And as you read these verses, suddenly you realize that people are included in His petitions. He prayed for us!

He still does. This great fact has deep meaning and brings endless comfort. It means that He cares for us and that He knows our danger. He knows that we are in need of help.

You can go on living in your Christian faith and do so with less stammering and halting, if you remember that Jesus is for you, that He is praying that you will be kept for Him. This is something you can depend on. Go on, then, in faith!

Never let me falter or fear, O Jesus, since Thou dost pray for me. Amen.

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Wednesday, March 16
THE REASON

Read Deuteronomy 7:6-11

It is because the Lord loves you, an is keeping the oath which he swore t your fathers, that the Lord has brough you out with a mighty hand, and re deemed you. . . .

And that's all we can answer, too. W scratch our heads and ask, "Why has Go redeemed me?" We know the answe God's love. Then we come back again an say, "Yes, I know; but why does Go love me? There's nothing about me tha is worth the slightest bit of His love. But the answer is still the same: God love.

The more you think about it the mo glorious it becomes. The best story eve told in the past or any time in the futu about a human being forgiving and lov ing another human being for the wor possible thing that anybody could d against another, would be absolutely noth ing in comparison with the love of God You see, His love reaches deeper and fa ther than any of us can go. We deserve th worst, but God gives us His best.

Never let me think lightly of Th surpassing love, O God. Amen.

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Thursday, March 17
REPAIRS

Read II Corinthians 7:4-10

For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves. . . .

Part of the plain truth of Bible teachings is that before God can forgive us our sins, we must repent. Another part of the truth is that after God has forgiven us, we have to make repairs. If we do that, it shows clearly that we mean business.

That is the reason Paul was so glad about the people in the Corinthian church. They were guilty of great sins, had been forgiven, and now were making up for their former failure, so to speak. They were more zealous than ever. By being really sorry for their sins, which were forgiven, they soared to new heights of faith and endeavor.

How often in life a person will say, "Give me another chance, Mister, and I'll do better!" God is always giving us another chance. May He give us the grace to do better.

Help us to sweep away our muddy tracks, dear Jesus. Amen.

Friday, March 18
ARE YOU HUNGRY?

Read John 6:47-57

"As the living Father sent me, and I live because of the Father, so he who eats me will live because of me."

Jesus is the Bread of Life, and without Him no one can live. When He is not believed in there is nothing but a diet of emptiness that produces nothing. The soul is left gaunt and even the eyes are full of emptiness, for this is starvation.

The point is, everybody is hungry for bread, but what they do not know is that there is Bread, and that that Bread is Jesus. Sometimes people say, even when they have heard of it, that they cannot believe it. Why don't they try?

If you are hungry, take of the Bread of Life. Simply believe in Him, trust Him, and you will be satisfied. Once you have tasted for yourself you will know that you will always need Him. As long as you live you will depend on this Bread. And you will understand that God knew the answer to your hunger.

Bid us to eat at Thy table, O God, that we may hunger no more. Amen.

Saturday, March 19
GENTLE JESUS

Read Isaiah 42:1-8

A bruised reed he will not break, an a dimly burning wick he will not quench

When un-Christian people make ligh of Jesus, they sometimes point to H kindness, which is made out to be "fem nine." Gentle Jesus, is what He is called and not in a complimentary tone.

But how good it is that Jesus is gentle The very ones who have come to grip with truth, and have come to Christ, a the first ones to thank God that they hav not been dealt with according to their sin Jesus will not be so gentle with the los To them He will be a terrible judge, bu to the repentant, He is always gentle.

If we may use a phrase well known t all, Jesus never kicks a man when he down. When a man is down, and know it, when he is repentant, Jesus doesn break him or quench him. What a won derful Savior we have! Gentle Jesus surel is not Someone to smile at; He is On without whom we simply could not liv

Praise be to Thee, dear Jesus, for you abounding love. Amen.

Schools and Colleges

T. OLAF COLLEGE TO BE HOST O ELC STUDENT CONFERENCE

he annual ELC Student Conference scheduled for March 11, 12, and 13 the St. Olaf College campus with Christ Recruits His Workmen" as the nference theme.

There will be students attending om Augustana, Concordia, Luther d Waldorf Colleges, Fairview School Nursing, and Luther Theological minary.

Dr. Frederik A. Schiotz, president of e ELC, will give the opening address, What Is the Church?" on Friday eve- ng. Other speakers on the program e Pastor Gerhard Belgum of Luther llege; Dr. Leonard Haas of Eau aire and member of the ELC Board Christian Education; Dr. Orville ahl, executive secretary of the ELC ivision of Higher Education; and the nquet speaker, the Rev. Arndt Hal- rson, pastor of Hope Lutheran urch, Minneapolis.

The Saturday night banquet will fea- re Pastor Halvorson's address on The Future of the Church Is Now." he Saturday evening program will in- ude talent numbers from the guest lleges and St. Olaf. The conference ll close with communion and wor- ip services in the new chapel of St. af College.

UGUSTANA COLLEGE AKES TOP HONORS T SPEECH TOURNAMENT

ugustana College speakers swept top nors in each event entered at the d River Valley Speech Tournament Moorhead, Minnesota, February 4-5. Thirty-nine teams from twenty col- es and six states competed in the nd annual tourney. Concordia and orhead State Teachers Colleges were sponsors.

Augustana's men's and women's de- te teams both went undefeated in e competition. All other entrants had least one loss.

Capturing first place for Augustana the men's events was the team of Mike Rogness, St. Paul; and Mark Stavig, Sioux Falls. Eva Kirchner, Pierre, and Connie Sikkink, Watertown, teamed to win top honors among women's teams.

Paul Rogness, St. Paul, topped 13 entrants to win the impromptu speaking contest. His topic was "Should communism be taught in the public schools?"

Prof. Clara Chilson is speech instructor at Augustana College.

PAINTINGS OF CHARLES BECK SHOWN AT CONCORDIA

The Berg Art Center at Concordia College is currently showing the paintings of Charles Beck of Fergus Falls, announces Professor Cyrus M. Running, head of the Art Department.

Beck is a graduate of Concordia College and was granted the degree Master of Fine Arts by the University of Iowa in 1950. At present he is artist and sign painter at his home town of Fergus Falls.

At a national exhibit at the Metropolitan Museum of Art in New York City, Mr. Beck was one of two Minnesota artists selected for that show. He has exhibited at Terry Art Museum, Miami, Florida; Walker Art Center, Minneapolis; The Art Museums of Denver, Des Moines and Davenport; and at the Joslyn Museum of Art at Omaha.

*

Shadow and Substance" was presented by the Concordia Theatre March 3, 4, and 5 in the chapel of Old Main at Concordia College. The play which is a four-act comic tragedy by Paul Vincent Carroll made a very successful run on Broadway in 1937-38, at which time it was acclaimed by the New York Drama Critics Circle as the best foreign play of the season.

Cast by Director Donald Spencer the following had parts in the play: Clair Haugen of Fergus Falls, Minn.; Marilyn Olson of Havre, Mont.; Robert Carvell of Washburn, N. Dak.; Harold Weiby, Fargo, N. Dak.; Carmen Peterson, Williston, N. Dak.; Alison Rude, Devils Lake, N. Dak.; Edward Pixley, Cook, Minn.; Dolcye Torgerson, Lake Park, Minn.; Willard Wagner, Circle, Mont.; and Rene Pederson, Greenbush, Minn.

PRESIDENT OF UNIVERSITY OF OSLO VISITS LUTHER

Dr. Frede Castberg, president of the University of Oslo, visited Luther College February 17 and 18. The occasion marked the first time a president of the University of Oslo had been on the Luther Campus.

Dr. Castberg was presented a scroll by Luther College "in recognition of the evening, together with an awareness of our debt to the school he heads." So stated Luther President J. W. Ylvisaker.

Dr. Castberg has been lecturing at various universities and colleges in the United States, among them St. Olaf College and the University of Minnesota.

CAMPUS NEWS NOTES FROM PLC

Pacific Lutheran College debaters won second place in the sweepstakes division at the annual College of Puget Sound Tyro Tournament February 11-12. In this tourney for junior division speakers, the PLC team had 23 persons in the final rounds.

The 56-voice "Choir of the West" left on its annual spring tour March 1 and will sing concerts in fourteen cities. Professor Gunnar J. Malmin now in his 18th year at the helm, directs the choir on this its 28th annual tour.

The itinerary is as follows: March 1, Seattle, Wash.; March 2, Spokane; March 3, Coeur d'Alene, Idaho; March 4, Lewiston, Idaho; March 5, Boise, Idaho; March 6, Pocatello and American Falls, Idaho; March 7, Blackfoot, Idaho; March 8, Idaho Falls; March 9, Ogden, Utah; March 10, Salt Lake City, Utah; March 11, Nampa, Idaho; March 13, LaGrand and Hermiston, Oregon.

Here and There on the Christian Front

Edited by Raymond M. Olso

MOVE 6,000,000-POUND CHURCH

RNS Photo

Old Mariner's Church, a spiritual retreat for Great Lakes seamen for 108 years, is moved from its waterfront site in Detroit by steel rails and rollers to a new location in the city's Civic Center, now under construction. The 6,000,000-pound stone structure will be moved about 700 feet east to make room for a highway and building improvement project along the Detroit River. Renovation plans include a bell tower and a new entrance to the sanctuary.

LUTHERANS TO EMPHASIZE NATIVE LEADERSHIP

One of the chief foreign mission tasks of the Lutheran Church is the training of native leadership for the younger Churches in Africa and Asia. This was the statement of Dr. Fridtjov Birkeli, executive secretary of the Department of World Missions of the Lutheran World Federation, as he addressed the executive committee of the LWF in Vienna. He pointed at the present trend in Lutheran mission fields to help the Churches become autonomous, but, he added, "The formation of the necessary leadership has not kept pace with this development."

To help train indigenous leadership, the LWF department will promote a scholarship program involving the Churches in Africa and Asia and the home boards in Europe and America, as well as colleges and universities. If funds are avalable, Dr. Birkeli said, the department will open a special training institute for Asian and African churchmen on an experimental basis next fall. Other training institutes are contemplated for Madras, India, and Sumatra, Indonesia. He also expressed his opinion that the All-African Lutheran Conference to be held in Tanganyika in November, 1955, would help speed up the formation of African leadership and open up to Africans "a vision not only of their Lutheran heritage but also of their ecumenical relations."

MACKAY CHALLENGES NIXON

When Vice-President Richard M. Nixon was recently in Guatemala, in a conference with Roman Catholic leaders he called the Roman Catholic Church "one of the major bulwarks against Communism and totalitarian ideas." He added, "Leaders of the Church by their courage, their sacrifices, and their martyrdom have inspired people and have earned the gratitude of people all over the world."

Dr. John A. Mackay, president of Princeton Theological Seminary, in an address at Ottawa, challenged this evaluation of the Roman Catholic Church. "In charity, but with candor and at the risk of being termed a bigot," he said, "I am compelled sorrowfully to say that the exact opposite is true."

"Two decades ago," he said, "t Roman Catholic Church made conco dats with the totalitarian rulers of Ital and Germany, Benito Mussolini an Adolf Hitler. Today the Roman Cath olic Church has a concordat with, an is the chief supporter of, Francisc Franco, the totalitarian ruler of Spai and the most hated man in Spanis history. It also is a painful fact, tha those Latin countries where the Roma Catholic Church has been the predom nant religious influence have bee breeding grounds for Communism This is true of Italy; it is particular true of lands in Latin America."

LABOR AGAINST SUNDAY OPENINGS

Local officials of American Federatio of Labor unions in Des Moines, Iow said they are asking their membe not to make Sunday purchases in gr cery stores. This move of the AF group, which has some members e ployed in retail stores, was made know at a joint meeting of organized labo store management and clergymen.

A concerted campaign to halt Su day grocery operations was set in m tion at the meeting, called by the D Moines Area Ministerial Associatio

MACARTHUR GETS CHURCH AWARD

RNS Photo

General of the Army Douglas MacArthur receives from Protestant Episcopal Bishop Fran Eric Bloy of Los Angeles an "Award of Merit Extraordinary" honoring him for "Disti guished Service to the Church of God as a Christian Statesman and Soldier." The awa was presented by the Episcopal diocese of Los Angeles during the time of its 60th ann convention.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

eral big supermarkets in Des nes have been operating on a seven- schedule. Sunday, to a considerable nt, has taken the place of Saturday day for buying the week's grocery ply.

NCIPLES FOR RMAN TELEVISION

e Protestant and Catholic Television nmissions have worked out "prin- es for the German television pro- m" and sent them to the authorities onsible for German television. In many they confined themselves to eral directives, which leave those onsible for the television programs e to make their decisions in each erent case.

Concerning the protection of reli- us sentiment, the principles state: levision must not broadcast any gram which might disturb religious cord. If God is referred to or de- bed, and when different forms of rship and church symbols are repre- ted, this calls for great reverence. thing must be shown that is blasphe- us, contemptuous or destructive of h or which might prove hurtful to gious sentiment."

Furthermore, television programs st not be so "high-brow and intel- ually snobbish" in tendency that y are above the heads of ordinary wers. On the other hand they must not descend to the purely popular level by playing on people's love of sensation in a manner incompatible with human dignity. Television possesses "unique opportunities," the statement said, "for building bridges between people of different classes, positions, nations, cultures and races." It is its duty to "support every effort to improve mutual understanding and develop a spirit of collaboration, tolerance and respect for life." Marriage must not be made a butt for humor, and television must show the family in a favorable light. There must be no violent scenes which might have a dangerous influence on young people. Scenes of crime and violence should on no account be shown, because there is a risk of their stimulating viewers to behave in the same way.

CONGRESSIONAL PRAYER BREAKFAST

RNS Photo

Evangelist Billy Graham (right) was a principal speaker at the third annual Congressional prayer breakfast in Washington, D.C., held in connection with the annual meeting of the International Council for Christian leadership. Among prominent figures attending were, left to right: Senator Frank Carlson (R.—Kan.), president of the International Council; Chief Justice Earl Warren; Vice-President Richard M. Nixon; and Conrad N. Hilton, hotel magnate. The International Council sponsors prayer breakfast in some 129 American cities and several foreign countries.

1858 SERVICE DUPLICATED

RNS Photo

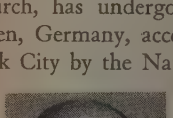
ssed like churchgoers of a century ago, ushers take up the offering at a special service Second Congregational Church, Greenwich, Conn., held in connection with the congre- ion's 250th anniversary. More than 500 church members, some of whom arrived in carry- drawn by ponies, attended the service. It was a replica of the service held on Dec. 5, 8, on the eve of the present church's dedication.

WORTHY OF NOTE . . .

The South Dakota Senate has approved a resolution calling upon Congress to ban liquor advertising in interstate commerce. . . . Roman Catholic and Protestant clergymen will conduct religious services in the major industrial plants of Lynn, Mass., throughout the Lenten season. The program will be the first of its kind in the history of New England industry. . . . The Anglican Church has now officially decided to admit Lutheran Christians from the Norwegian, Danish, and Icelandic Churches to the Communion table. It already has full inter-communion with the Swedish and Finnish Lutheran Churches. . . . The U. S. Senate has voted to conduct a new probe into the influence of comic books and TV crime programs on juvenile delinquency, with Senator Estes Kefauver as chairman of the inquiry group.

Flown 3,500 Miles for Operation

Dr. Joseph Simonson, U. S. Ambassador to Ethiopia, and formerly a pastor of The Evangelical Lutheran Church, has undergone a serious operation at Wiesbaden, Germany, according to word received in New York City by the National Lutheran Council.



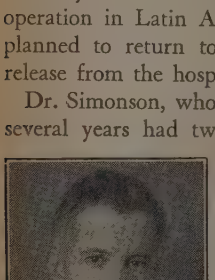
Dr. Simonson

The Council was informed by the Rev. Gerhard G. Dietrich, representative in Germany of the Lutheran World Federation's Department of World Service. Medical reports after the operation described the 51-year-old diplomat's condition as good.

Dr. Simonson, who served as director of the NLC's Division of Public Relations prior to his diplomatic assignment, was flown nearly 3,500 miles from the U. S. Embassy in Addis Ababa to the U. S. Air Force Hospital in Wiesbaden to have his gall bladder removed. He was accompanied by Mrs. Simonson.

Dr. Simonson was visited at the hospital on February 8 by Mr. Dietrich and Dr. Stewart Herman, executive secretary of the Council's Division of Lutheran Cooperation in Latin America. The Ambassador said he planned to return to Ethiopia immediately upon his release from the hospital.

Dr. Simonson, who has suffered gallstone attacks for several years had two severe attacks late in January.



Dr. Hestenes

Visiting at the Embassy in Addis Ababa at the time was Dr. Erling Hestenes of Minneapolis, ELC missionary enroute to the United States on furlough after seven years in Zululand.

On the advice of Dr. Hestenes and a doctor of the Seventh-day Adventists' Mission in Ethiopia, Dr. Simonson was flown for an operation nearly 2,500 miles away at the U. S. Air Force Hospital at Tripoli in Libya. Tests there indicated that the operation would be too serious to be handled at that base.

Dr. Simonson was pastor of Christ Lutheran Church on Capitol Hill in St. Paul, Minn., for twelve years before he joined the NLC's staff in 1951 as public relations director. He served in the latter post until the fall of 1953, when he went to Ethiopia as U. S. Ambassador on appointment by President Eisenhower. In accepting the diplomatic assignment, he surrendered h ordination papers as a pastor of The Evangelical L theran Church.

These Are the Faithful

(Continued from page 229)

train and travel from six to ten miles to reach the ne est Lutheran Church. They bring their food with the because they cannot afford to go to a restaurant a have dinner there. They arrive for the service ea in the morning. The first thing that they do is to go in the church to pray until the service begins.

The service is from 10 to 11:30 A.M. After the serv the members of the congregation will sit in the chu yard and have their dinner together with members fr the other regions. What do they eat? They bring th cheese, ham, and bread in a table cloth. Spreading t cloth on the ground, they will sit down and eat in fr of the church. After dinner they take a nap and ab 4 o'clock in the afternoon they begin the long t back to their homes.

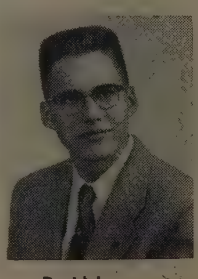
You can see how faithful many of these people a They would not miss one Sunday in church, even it is 200 miles away from their village or town. Ma of them come by horse and wagon or by bicycle. Y they are not too tired to hear the Word of the Lord.

The pastor not only has to be a shepherd to his flo but also an advisor and a help to the members of congregations in their troubles and sorrows. When people see that the pastor is not only the pastor of Church, but also a pastor outside of the Church, th come and ask him for advice and help.

Following the war, the Church was not able to t care of the young people through a Luther League a YMCA-YWCA. Church schools are no longer allow and the Church can serve the members only within th buildings.

In the next article on the Lutheran Church in Yu slavia, I will discuss the present-day relationship Church and State.

BOYS' WORK IN THE ELC



David Jenson

David Jenson was award the Pro Deo et Patria award Trinity Lutheran Church Cashton, Wisconsin. Pastor the Rev. L. C. Jenson. The p entation was made by L. Milby, scout committeeman. vid has been a Luther Lea officer, a choir member, and at present attending college.

Within the E.L.C.

PERSONS

The Rev. E. A. Fretheim is serving as interim pastor of the Trinity-Garfield parish at Dawson, Minn.

The Rev. A. M. Nelson has resigned his pastorate at Salem Church, Glendale, Calif.

The Rev. Edwin G. Heide, pastor of Bethlehem Church, Marysville, Wash., has resigned to enter the army chaplaincy about May 1.

Dr. O. L. Haavik, superintendent of Josephine Sunset Home, Stanwood, Wash., since 1948, has resigned, effective April 30. He and Mrs. Haavik will move to Parkland, Wash.

The Rev. R. L. Otterstad, formerly pastor of the Trinity-Garfield parish at Dawson, Minn., will be installed as pastor of First Lutheran Church, Waco, Texas, March 13.

The Rev. Richard L. Hansen, until lately pastor of Immanuel Church, Muskegon, Mich., was installed Feb. 20 as pastor of the Immanuel-Wilmington parish, Caledonia, Minn.

The Rev. E. Harold Hauge was installed as pastor of Hope Church, Hines, Oregon, on Jan. 9. Before moving to Hines he was pastor of the Freeborn parish, East Stanwood, Wash.

The Rev. B. C. Opsal, president of the Lutheran Bible Institute, will be guest speaker at evening sessions during the annual week of Prayer and Praise at Seattle school of the Institute March 12-18.

The Rev. F. M. Norstad, director of chaplaincy services, Lutheran Welfare Society of Minnesota, was recently elected president of the chaplains' group of the Protestant Hospital Association at its annual meeting in Chicago.

Dr. J. R. Lavik, former president of Luther Seminary, Saskatoon, Sask., is now serving as visitation pastor of Bethlehem Church, Minneapolis, Minn. Among his duties is leading a midweek Bible hour.

The Rev. Carlyle W. Holte, terminated his service as associate director of the YPLL Jan. 31 and is now teaching full time in the Department of Religion at St. Olaf College, where he taught on a part time basis during the first semester. However, he will, in addition to his teaching, edit the YPLL's program manual, "Youth Programs."

The Rev. C. H. Jacobson, pastor at Joplin, Montana, since 1948 will move to his new parish, Miles City, Montana by January 1.

The Rev. P. A. Wahl, pastor of the Gays Mills-Soldiers Grove parish, Wisconsin, since 1952, moved March 1 to his new parish, Lodi-Arlington Prairie-Dekorra at Lodi, Wis.

Ernest M. Johnson sailed from France, where he has been studying the French language, late in February for the Sudan field, where he will work as an industrial missionary. His address there will be: Tchollire par Garoua, French Camerouns, West Africa.

DEDICATION OF NORTH DAKOTA VILLAGE CHURCH

The above picture shows the new edifice of First Lutheran Church in the village of Lostwood, N. Dak., one of the congregations making up the Coulee parish. It was dedicated Oct. 24, 1954, by Dr. L. E. Tallakson, president of the North Dakota District. The Rev. Karl A. Xavier is pastor of the Coulee parish. The Lostwood congregation was organized in 1915.

DISTRICTS

Eastern

Staten Island, N. Y. Eltingville Church, parish of the Rev. T. O. Williamsen, received 41 new members, in connection with the observance of its 34th anniversary Jan. 30.

Gardner, Ill. United Lutheran Church of Gardner, parish of the Rev. Calvin E. Larson, dedicated a new Baldwin electric organ on Feb. 6.

New Richmond, Wis. The annual junior choir festival of First Lutheran Church took place Feb. 17. This choir, consisting of 45 members of children ranging from grade 3 to grade 8 age, has for the past eight years been directed by Mrs. E. N. Okland.

Lee, Ill. First Lutheran Church held a farewell reception for the Rev. M. W. Tolo and family, Jan. 9. They were presented with a gift of money.

The following WMF conventions in the California District will be held during April: on the 12th, Los Angeles Circuit at St. Andrew's Church, Los Angeles; on the 13th the Southland Circuit at La Jolla; on the 19th, the Sacramento Circuit at Paradise; on the 23rd, the Golden Gate Circuit at Lafayette (guest speaker at all these meetings will be Missionary Alton Halverson); on the 26th and 27th, the District convention at Van Nuys; guest speaker: Mrs. Oscar Branstad.

Northern Minnesota

Littlefork, Minn. Littlefork Church, parish of the Rev. Joseph Tetlie, during the last eighteen months has received 175 new members, 28 of these by adult baptism and 19 by adult confirmation. The membership now exceeds 500.

Southern Minnesota

Minneapolis, Minn. Lutheran Welfare Society of Minnesota held its fiftieth anniversary assembly Feb. 20-22 at Central Lutheran Church. Speakers at the two evening meetings, Sunday and Monday, were Doctors E. S. Hjortland and A. N. Rogness.

Oak Knoll, Minn. Oak Knoll Church, situated in this suburban area of Minneapolis, conducted Sunday afternoon, Feb. 27, a groundbreaking service, inaugurating the building of a new church with a seating capacity of 440; it is expected to be completed by October 1. A second story is also to be added to the congregation's education building, which was started in 1950. Participating in the groundbreaking service were, besides the pastor, the Rev. J. R. Reitan, Doctors E. S. Hjort-

land and J. E. Gronli. This congregation, which a few years ago had less than 150 members, has now a membership of 1,200.

Windom, Minn. Windom Church, parish of the Rev. F. R. Lien, recently voted to sponsor a foreign missionary. At a missionary service Jan. 30 the guest speaker was Dr. R. A. Syrdal, ELC Foreign Mission secretary.

South Central

Elgin, Iowa. The Elgin parish, which so far has consisted of only one congregation, Elgin Church in the town of Elgin, now comprises also the rural Highland Church, hitherto a part of the Clermont parish. The Rev. Vance R. Knutsen is pastor of the Elgin parish.

Joice, Iowa. Rural Concordia Church, formerly a part of the Joice parish, has been dissolved and its members have been transferred to ELC congregations nearest their homes. The reason for dissolving the congregation was the fact that its church was located close to three other ELC churches. A memorial association has been organized to care for the Concordia cemetery.

Calamus, Iowa. Guest speaker Feb. 13 at Our Saviour's Church, parish of the Rev. M. N. Tatley, was the Rev. Alton Halverson, who besides preaching and addressing the Sunday school showed pictures from Madagascar, the mission field from which he at present is on furlough.

North Dakota

Clifford, N. Dak. District President Tallakson installed the Rev. M. W. Tolo as pastor of the Clifford-Galesburg parish on Jan. 23. The two congregations presented money gifts to their new pastor at receptions held in welcome of him and his family.

Rocky Mountain

Joplin, Mont. The Joplin parish, which since 1953 has consisted of four congregations, is now made up of only two: Bethel in Joplin and rural Immanuel. The latter is at present engaged in building a parish unit, and Bethel Church is planning a similar expansion.

Chester, Mont. Our Saviour's Church in Chester and rural St. Olaf Church, which have been parts of the Joplin parish (St. Olaf on a temporary basis since 1953), now form a new parish, with Chester as its center. St. Olaf Church is planning an enlargement of its church, and our Saviour's built a new church a few years ago.

Pacific

Tacoma, Wash. Hope Church, parish of the Rev. Robert W. Lutnes, now has a membership of more than 800. Early in January it received 66 new members, 19 of these by adult confirmation and nine by adult baptism.

Milwaukie, Oregon. From an initial membership of 119 at its founding in 1946, Milwaukie Church has increased its membership to 732, 93 of these having joined the church in 1954. Its Sunday school numbers 401 pupils. The Rev. F. W. Eide is the parish pastor.

California

Aina Haina, Hawaii. On Jan. 30 a groundbreaking service took place as the first step in the erection of a parsonage for Calvary Church, a congregation started about five months earlier in this Honolulu suburb by the Rev. Stanley Gjervik. The intention is to build a church close to the parsonage. Miss Connie Lunde, who has been parish worker here since the beginning of church work, left early in February for her next place of work at Granada Hills, California.

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OBITUARIES

The Rev. K. O. Kandal

The Rev. Knut O. Kandal, Matsqui, British Columbia, died Jan. 30, in his 70th year. At the funeral on Feb. 4 Pastors I. J. Saugen and H. C. Satre officiated. Pastor Kandal was born Aug. 25, 1885, at Breim, Nordfjord, Norway. Came to America in 1904. After attending Concordia College, Moorhead, Minn., he was in 1913 graduated from the United Church Seminary, St. Paul. He served the following parishes, all of them in Canada: Parkside, Sask., 1913-22; Admiral, Sask., 1922-30; Frontier, Sask., 1930-36; North Battleford, Sask., 1936-39; Wetaskiwin, Alta., 1939-45; Matsqui, B. C., from 1945 to the time of his death. In 1917 he married Nellie Loftus, who survives him together with a son, two daughters, and five grandchildren. Pastor Kandal was from 1918 to 1937 secretary of the Canada District, and from 1938 to 41 its vice-president.

Dr. Samuel A. Stein

A well-known American Lutheran Church clergyman, Dr. Samuel A. Stein, who from 1910 to 1950 served as pastor of Zion Church, Springfield, Ohio, died Jan. 31 at 77 years of age. He was known also as a musician and an author. Of his seven children three sons are in the ministry.

Philip S. Olufson

Philip S. Olufson, an active member of Our Saviour's Church at Park River, N. Dak., died Feb. 2 at 55 years of age. Born at Selby, S. Dak., Dec. 27, 1899, he spent his childhood and youth in Alberta, Canada, graduating from Camrose Lutheran College. For a number of years he taught commercial subjects (at Camrose, Scandinavia and Galesville, Wis., Ottawa, Ill., and Reynolds, N. Dak.) He served his congregation in Park River in several positions of trust and leadership. In 1931 he married Miss Viola Braaten (daughter of the late Rev. and Mrs. S. O. Braaten), who survives him together with a son, a brother, and three sisters.

ANNOUNCEMENTS

Wanted: Six hardwood pews ten et long, in good condition. Write the ev. W. L. Hanson, McClusky, N. ak.

Palestine Church, Huxley, Iowa, will elebrate its centennial June 4-5; con- rmand reunion on the 4th. For reser- ations notify Mrs. Harold Rittgers, uxley, Iowa, by May 20.

ATLANTIC DISTRICT LUTHER LEAGUE WINTER OUTING

The annual winter outing of the tlantic District Luther League took lace this year on the last Saturday in nuary, at Bear Mountain up-state. bout 600 leaguers from Greater New ork made the trip in fifteen char- red buses. Winter sports were enthusi- tically participated in. Before the re- rn journey began the group gathered n a hill-side for an inspirational hymn ng, led by the Rev. Paul Eid, presi- nt of the district league.

The Placement Service

he purpose of the Placement Service is to ssist in the locating of our people in com- unities served by the Lutheran Church. The acement Service has not investigated the erits of the propositions advertised and ssumes no responsibility in the matter. nd your ads and communications to The acement Service of the E.L.C. New ad- ess: 422 South Fifth Street, Minneapolis , Minnesota.

FOR SALE

arms

240 acre stock farm for sale in Goodhue o., Minn. Fair buildings. Must be seen to ppreciate value at a price of $14,000. To ttle Estate. 403-1A

For sale—178 acre farm in Ottertail Co., inn., 3 miles from county seat on Otter- il River. About 100 acres under cultivation, alance timber and pasture. On gravel road, ail route; electricity, phone. Good 8 room ouse, large barn and silo. Other buildings ir. 4 miles to Lutheran churches. 403-2A

80 acre farm for sale or rent in Houston o., Minn. 4 miles from village of 1,200. ear two Lutheran churches. 403-3A

360 acre farm for rent or sale in Mahnomen o., Minnesota. 403-4A

usinesses

Filling station and living quarters for sale Wisconsin about 75 miles from Minneapolis. oing good business. Lutheran church and credited high school in town. Possession any me. Owner selling due to heart condition. 403-5C

General merchandise store, gas station and ost office, with possibility of having lunch oom for sale in northern Minnesota on state ighway. One over night cabin, 2 stall garage, ll basement under store. Living quarters. utheran church close by. On school bus route. heart of tourist country. 403-6C

Modern general store, with home attached, r sale in southwestern Wisconsin. Good business center. 403-7C

For sale—surveying business, records and equipment of late county surveyor with reputation for accurate work. Location in northwestern Michigan. Business successful with high income in growing area. Community has 2 fine Lutheran churches, outstanding medical, housing and recreational facilities. 403-8C

Variety store for sale in southwestern Minnesota. Excellent man-wife business in town of 1,000, doing $22,000 and up. Clean stock, low rent, modern living quarters. Good reason for selling. 403-9C

WANTED TO BUY

Experienced funeral director and embalmer would like to buy funeral home in Wisconsin, or work with a present owner and then buy into business. 403-10C

FOR RENT

6 room colonial home on corner lot, across street from ELC Church, for rent at Villa Park, Illinois. Possession May 1 or thereabouts. Reasonable rent, furnished or unfurnished, with year's lease and references. 403-11B

POSITIONS WANTED

Experienced housekeeper would like position in South Minneapolis home as companion with light work, some pay. 403-12D

Middle-aged man desires position as janitor in home for the aged, hospital or other institution. 403-13E

HELP WANTED

Experienced housekeeper wanted for four adults in South Minneapolis Christian home. No laundry work. 403-14F

Young doctor needed in town with no doctor. Approx. 650 pop., large surrounding territory, very good business in western Wisconsin. 15 minutes to hospital. 2 Lutheran churches. 403-15G

Man wanted to work in retail butcher shop in northern Montana college town. Good working conditions and wages with fine future. New Lutheran church. 403-16G

Television service and salesman wanted in southwestern Wisconsin town. 403-17G

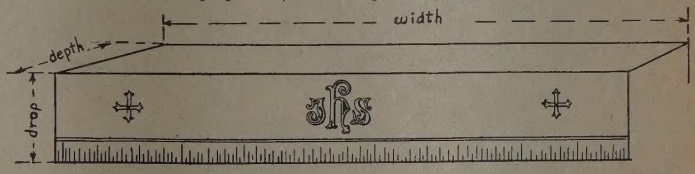
Lutheran caseworker, with Master's Degree in Social Work, wanted in Colorado. Agency operates an adoption program. 403-18G

Experienced Christian male principal-teacher, 5th-6th grade combination, wanted in Christian Elementary School in southern California. Salary $325-$350 per month for 10 months. Airmail reply. Enclose academic and personal references, educational background and present photo. 403-19G

Cut-Out "Kits" Ready to Sew

SAVE UP TO 50%

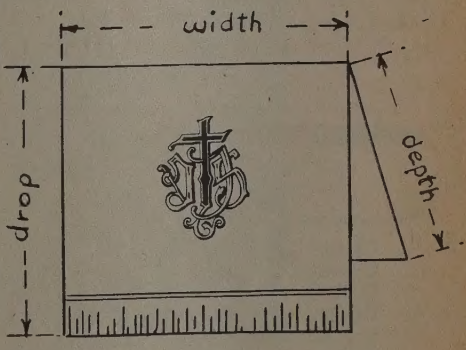
Now we are able to supply in "Kit" form the same quality materials as used in the made-to-order hangings. By doing the sewing locally, your Church may have the same high quality materials, but save up to 50 per cent on the cost. Give us the measurements needed —we cut and mark the hangings for you. Sewing instructions are included.



Altar Superfrontal Kits

Brocade (pattern perfectly centered), linen top, gold fringe, satin lining, interlinings, two spools colored thread and one spool gold thread.

Brocades	Length to 78"	Length 79" to 98"
Rayon	$21.30	$26.50
Bemberg	23.75	29.95
Pure Silk	28.25	36.25



Pulpit and Lectern Antependia Kits

Brocades	Up to 24" wide and 36" long	Longer than 36" add per inch
Rayon	$ 7.75	$ .31
Bemberg	9.25	.45
Pure Silk	13.50	.58

Stole Kits

Stole is 43 inches long from back of neck to top of fringe. Kit includes brocade, interlinings, satin lining, 3-inch gold fringe, and two spools thread.

Please indicate color, kind of material, and measurements as illustrated here. Prices do not include embroidered appliques or gold couching thread.

Brocades	Price
Rayon	$ 5.00
Bemberg	7.00
Pure Silk	10.50

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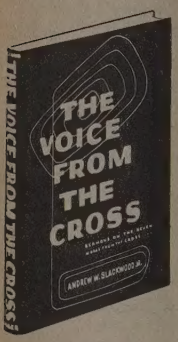

THE VOICE FROM THE CROSS

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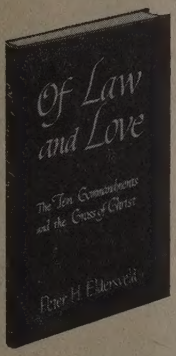

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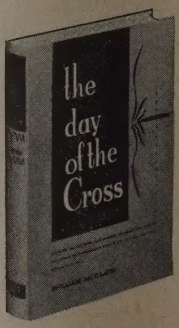

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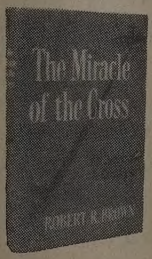

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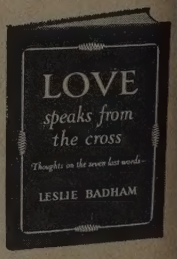

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